

A
SERMON
AT

Paules Crosse,
ON BEHALFE OF
PAULES CHURCH,
MARCH 26. 1620.

By the B. of London.

Both preached and published by his Ma-
jesties commandement.



LONDON
Printed by EDWARD GRIFFIN for
ELIZABETH ADAMS. 1620.





P S A L. 102. vers. 13, 14.

13. *Thou shalt arise, and haue mercy
upon Sion, for the time to fauour
hir, yea the set time is come.*
14. *For thy seruants take pleasure in
hir stones, and fauour the dust
thereof.*

TH E Verses are two, so are my
parts; the one belongeth to
God, *Thou shalt arise &c.* The
other to man; *For thy ser-
uants take pleasure &c.* Both
these riuers of mercy, the waters that bee
aboue the firmament, and the waters be-
neath, Mercy from heauen, and mercy
from earth, run into Sion; there is *Collectio
aquarum*, the subiect and sea of miserie,
B and

and therefore the fitter vessell to receiue mercy.

Mercy doth well to all sorts of men, but *especially to the household of Faith*, Galat. 6. therefore to *Sion* about all the parts of the earth: And mercy commeth amisse at no time; but *how faire is mercy in a time of need?* *Vt nubes pluviae tempore siccitatis*, 35. Ecclis. as a clowd of rain in the time of drought, therefore, when the *time*, the *set time* to haue mercy is come. And mercy is a gracefull ornament in all sorts of men, especially in those, that are the children of God, *Bee yee mercifull, as your beauenly Father is mercifull*. Luc. 6. *therefore the seruants take pleasure &c.* But when wee haue all sayd or done, the mercy of God is about all his works, and therefore about the mercies of all men and Angels, *O let me fall into the hands of God, for his mercy is exceeding great, but let mee not fall into the hands of men.* 2 Sam. 24. therefore *Tu exurgens*, Thou shalt arise and haue mercy vpon Sion.

All these parcells of my text, when I consider them aright (me thinketh) they walke together, as the beasts and birds that

that went into the Arke, all by couples.

First, here is God and his mercy, *Tu misereberis*; but not without an accent. *Tu exurgens*, thou shalt *arise*, and haue mercy: that is, it is not a wishing and woulding mercy, but a preuailing, speeding, releeuing mercy.

Secondly, here is *Sion*, and her misery; for miserable shee must needs bee, that standeth in need of mercy; but not without an accent. When it is come to that extremitie, that the *συντριβή* of *Sion* is brought to an *αἰδώς*, hir composition to resolution, euen vnto the *stones* and *dust* of it.

Thirdly, here is *time*, and times opportunity, but not without an accent, of the vtmost exigent, pressure and hazard of time, that can be imagined; for it is *time*, and with an *ἐκχρόνισμα*, eccho, resound, againe *time*, and with an *αἰώνιος*, the very set and appoynted time is come.

Lastly, here are the *seruants* of God, and their charity; but not without an accent. For it is such a charity, as bringeth affliction, disquiet, pittie into their soules,

Act. 3.

Tu
ExurgensMisereb :
Sion.

Tempus &c.

Serni tui
diligunt lap:misereatur
pulueris.

(which is *affectio merens*, a mournfull affection) for the miserie of Sion. Put them all together. To vndergoe this worke of *restauration*, *ἀποκαταστάσις*, you haue the powerfulllest agent, *Thou*: and his readiest propension, preparation to it, *shalt arise*: with his sweetest action, and *haue mercy*: the dearest obiect, not an *unica*, a soule, a saint, but *Sion*, a Church, a Communion of Saints: in the vrgentst time, when *time*, yea *time*, the *appoynted time* is come: not onely in the wildome of God, but in the opinion of men: for the *seruants* of God, out of their *tenderest* and softest affections of *loue and compassion*, to the extremest desolation and dissolution of Sion, euen in *materia primam*, to the very *stones and dust* of it, call for comfort.

*Thou shalt arise and haue mercy vpon Sion,
for the time &c.*

1. Part.

I begin with the first part, which is Gods part, and belongeth vnto him, Wherein you haue his person, *Tu*, his position, *exurgens*, his disposition, *misereberis*, his

his patient, *Sion*, the perswasion, *quia tempus*, and the pressure of that perswasion, *statutum tempus*.

Tu. His person. We begin well, *in Dei nomine*: My text, and the worke of my text, haue a blessed beginning. *Quod faelix faustumq; sit*. Wee begin with God, *Christo duce & auspice Christo*: and God must begin the worke.

Tu. 1.

“Ad primā vocē timidus aduertimus aures.

I craue your religious attention for the first words sake. *In the beginning God made heauen and earth*: and God must begin to new make *Sion*, or it will neuer be. *Nisi Dominus edificauerit*, vnlesse the Lord build the house, their labour is but lost that build it. We see the disioynted stones of *Sion*, like the dismembred parts of *Medeas* children, and hir *honour layd in the dust*: Out of such weake and beggerly elements, who can repaire hir againe, but he that of the *dust* of the ground (which is the terme of my text) made man, and of the rib of the man, as it were one rafter of the house, *built* the woman (wee are speaking of building) and of the *stones* by

by the riuers bankes, *raisseth up children to Abraham?* Sonne of man (God to his Prophet, 37. Ezech.) shall these bones liue? Lord thou knowest. *Erant sicca vehementer,* they were very dry. Yet prophetic: and hee prophesied, and the spirit of life entered into them, and *they came together bone to his bone.* Shall these disiected and deplored stones euer come together againe, and shall the *dust arise and giue thanks to thee,* and serue in thy Sanctuary? (they aske the question in scorne Nehem. 4. *Nunquid edificari poterunt lapides ex acervis pulueris?* Shall these stones bee built out of the beaps of dust?) Yes, for *Tu exurgens misereberis,* Thou shalt arise and haue mercy vpon Sion. It is plainly exprest Zach. 4. *Non in exercitu &c. not by an armie, nor by strength, but by my spirit, saith the Lord:* and *they shall bring forth the principall stone, with shouting and crying, Grace, Grace vnto it.* Wee haue begun happily, *bonis auspicijs, Cum eo,* with the good speed of God. Other foundation can no man lay. And hauing found out *σοφὸν ἀρχιτέκτονα,* a wise Master-builder of the worke, let vs seeke out the worke
it

Exurgens.
2.

it selfe. To this hee commeth addrest and prepared. *Exurgens*, thou shalt arise, as a *Bridegroom* (saith the Prophet of the Sunne) *that commeth out of his bride-chamber*, or like a *strong man to runne his race*, Psal. 19. or as one that *awaketh out of sleepe*, or as a *Gyant refreshd with wine*. Psal. 78. After long expectation, till their eyes faile in their heads, and strong exclamation, till their tongues cleaue to the roofes of their mouthes, *vp Lord, why sleepest thou?* & proud insultation of the enemy, *where is now their God?* *Exurgam, ait Dominus*, I will *vp*, saith the Lord, and helpe the distressed.

Thou shalt arise. And wee must arise in our thoughts, and not haue so grosse and earthly a conceit of God, as if hee arose indeed, who neuer sitteth, or lyeth downe, or giueth any rest to the temples of his head, or as if hee returned to his worke, which he neuer intermitteth, *Semper agens, semper quietus*, saith S. Austin. It were a phrased of speech fitter to be vsed to *Samson* sitting in the lap of *Delilah*, *Tu exurge, Vp Samson, the Philistines are vpon thee*; or to *Jonas* sleeping in the bottome of the ship,

1 Reg. 18.

ship, *Quid tu soporare? Vp sleeper, call vpon thy God*; or in scoffe and subannation of some Idoll-god, as *Elias of Baal*, perhaps he *sleepeth*, But *uiuens vidensq;*, that euer-living and all-seeing God, whose eyes are neuer closed vp, *Hee neither slumbreth, nor sleepeth, that keepeth Israel*, and whose *seuen eyes goe thorow the earth*, Zach. 4. *Nunquam minùs otiosus, quam cum otiosus*, neuer doing more, then when hee seemeth to doe nothing at all, cannot in propriety of speech, thus bee entreated: But, as himselfe speaketh, *Hos. 12.* (after the Latine) *Assimilatus sum in manibus Prophetarum*, it hath euer beene the manner of Prophets, and the Pen-men of the Holy Ghost, to make resemblances and expressions of God, from the fashions of man; who, when he is weary and giueth ouer his worke, sitteth vpon a stoole, as old *Eli*, or *languidus in cubitum*, leaneth vpon his arme, or stretcheth himselfe vpon a couch: But, when he intendeth his businesse to purpose, then hee standeth vpon his feet, explicateth and displayeth his limbes, and setteth his whole body in a readinesse.

And

And thus in a parable and some sort doth God; His cessation and pawling to vs-ward for the time from outward and apparant help, carrieth some shew of indisposition and otiation in God, as if he were gone to rest, and minded vs not. But doe we heare of his *rising* vp? We may assure our selues, the Lord will neglect vs no longer, but the worke of his prouidence and care, which hath bin throwne aside for the time, will in hand againe. To be short, that, that we gaine by *Exurgens*, is this; that the mercy which God intendeth to Sion, is not a mentall mercy alone, *We wish you good lucke*; nor onely a verball mercy, *Goe in peace*, helpe your selues, *Iam: 2.* it is a reall and effectuall mercy, in that God doth *arise*, that is, aduance and exalt himselfe, and gather his forces about him to exhibite this mercy. And so from his *person*, *Thou*, and his *position*, or prouision, *shalt arise*, we are come to the third, his *disposition*; which in man is affection & passion, but in God, action. *Thou shalt haue mercy.*

Misereberis. We neuer came at the kernell

Miserob.

3.

nell & marrow of my text till now. This is the *καλὸν ῥῆμα*, the word of comfort: Sion had no hope of recouerie, till shee heard of the sweet name of mercy. Crueltie pulled hir downe, *exinanite, exinanite, downe with hir, downe with hir, euen to the ground*, and drew the line of vanitie ouer hir, Mercy must set hir vp againe. *Tu misereris*, is a large theme to preach vpon; and I haue but my *time*, yea *my set and appointed time*, and therefore must march like *Iehu*.

The heauens are within a span, the earth within a circle, the waters within the fitt, the mountaines vpon the balance, the Sunne within tropicks, but what number, or measure, or bounders shall I set to the mercies of God? He that had wisdom as a floud, the Preacher of Preachers, and preached vpon that sad text, wofull and disgracefull to the sonnes of men, *Vanitie of vanities, all is vanitie*, how iustly and euerlastingly might he haue preached vpon this text, *Mercy vpon mercy, all is mercy*? O mercy, the lady and emperesse of all the glorious attributes of God,

God, what shall I say of thee? Heauen and earth are full of thy glory: The glorious company of the Prophets praise thee, the goodly fellowship of the Apostles praise thee, the noble armie of Martyrs praise thee, the holy Church throughout all the world doth acknowledge thee. Of all those infinite treasures and riches, which that immensitie of the Godhead aboundeth with, what is there to vs, wormes of the earth, which lye low at his footstoole, that wee dare approach and claspe in the armes of our soules, and loue as our eyes, but mercy alone? His Maiestie astonisheth vs, his glory beateth vs downe, his greatnes striketh vs dead, we adore his omnipotency, admire his wisdome, stand in awe of his iustice, flie from his vengeance; in mercy, mercy alone, we taste how gracious and amiable the Lord is. Out of that strong, is this sweet, out of that lyon this honycombe, out of that greatnes, this goodnes, that is so much sought and pursued by vs. I could liue and dyc in the contemplation of mercy. Blessed be hir wombe that

bare vs, and hir paps that gaue vs sucke, we liue and moue and haue our being by her. Shee grew vp with vs from our youth, and forsaketh vs not, when we are gray-headed; shee giueth vs, our daily bread, and houely breath; continueth vs in life, comforteth vs in death, and crow-neth vs with life in the world to come.

i.

Two things there are, which, without betraying my text, I may not let passe: the one, the nature and valour of a true, generous, Christian faith, bearing hirselle so stoutly and resolutely vpon the immutable eternity of God (in the verse before my text, *Thou Lord abidest for euer*, whereupon my text ensueth) and the *yea* and *amen* of his faithfull promises, that in a case of greatest extremity, as this was, shee standeth not vpon termes of vncertainty, *si fortè*, it may bee God will haue mercy, at this time maketh not so much as entreaty, *Tu miserere*, Doe thou haue mercy; but out of a strong *πιστῆς, πληροφορία*, confident, abundant perswasion, that God can no more deny to bee mercifull to hir, then denie hirselle, shee layeth hand

hand fast vpon God, and by anticipation before hand, maketh a promise, and saith to herselfe, *Tu miserebere, Thou shalt*: as the Sunamite to the Prophet, catching hold on his feet, though *Gebezi* thrust her away, *Viuit Dominus*, as the Lord liueth. and as thy soule liueth, I will not let thee goe: And, as *Iacob* to the Angell, when hee had wrestled the whole night with him, *Non dimittam*, I will not let thee loose, till I haue a blessing from thee.

The other, the modesty and humility of Faith, bold as a Lyon, but meeke as a Lambe. Sion had as much to glory in, as any hill in the world. *Why hop you so, you high hills? this is the Lords hill.* If any other may seeme to be confident in the flesh, that is, in earthly prerogatiues (may Sion say, as the Apostle, 3. Philip.) much more I. I shall say no more at the present, but as the Psalme saith; *Goe about Sion, number her turrets, mark well her bulwarkes*; Goe about the Scripture, number the praises, marke well the priuiledges of Sion: yet will not Sion reioyce, sue in her infirmities: and the plea of Gods Seruants, on behalfe of Sion, is not,

2.

Psal. 68.

Psal. 48.

2 Cor. 12.

Tu retribues, thou shalt requite Sion; *quia dignus est, ut hoc illi præstes*, Luc. 7. Sion is worthy of fauour from thee; but in the language of Canaan, the true Church of God abandoning all merit, and worth in Sion, *Tu misereberis*, Thou shalt haue mercy.

Gen. 11.

Their speech bewrayeth them (as they sayd to *Peter*) to bee of Asdod or Ægypt, that bring into the Church of Christ, the name of merit. That, as those of the old world, to get them a name vpon earth, make bricke of their owne deuising, and build them a Babel, a Towre that reacheth vp to Heauen; and when they had all done, they had but *bricke for stone* (the Scripture noteth) and *slime for mortar*, and the end was *confusion*: So these, to get them a name and opinion, of being more holy then other men, (*touch mee not, I am of purer mold then thou art*) make brick of their own pure naturals, and inherent righteousnes, to build vp a Babel of merit, that shall gaine them the Kingdom of Heauen, and when they haue all done, it is but the bricke and slime of mortall corruption, and

and they can prognosticate to themselves no fairer end, then Babels was. I maruell what region of the world, they can rake into, to find out merit: for, *By his wisdome, he made the Heauens, because his mercy endureth for euer: And laid out the earth aboue the waters, because his mercy endureth for euer.* Giue me a thousand, and million more of the actions of God, the *amæbaem* and burthen to them all must be, *because his mercie endureth for euer.* And I haue read of a *Mercy-seat*, in the Temple of God; but I neuer heard of a Stoole of merit, but in the Chappell of Antichrist.

Psal. 136.

Sion is the obiect of mercy; *Sion*, a Mount by nature; by nature & art together, a Fort; by misprision and errour, for the time, a Fort of the Iebusites, enemies of God; by conquest and purchase (*Mons dextrâ Dei acquisitus*) the Fort of *David*; by accession and improuement of honour, first the Palace, and afterwards *the Citie of the great King*; by grace, the Habitation and Mansion of God (*God is well knowne in his palaces*;) by type, the figure of the Church, both militant in this world,

4.
Sion.

world, and triumphant in the world to come. And well might it; for there was *tabernaculum*, the tabernacle *for the Arke of Gods strength*, and the seat of Gods worship, and there the *Cœnaculum*, Conclauce of the Apostles of Christ, where they receiued the first Sacrament of his Body and Bloud, were inspired by the Holy Ghost, had the keyes of the Kingdome of Heauen deliuered vnto them, chose *Matthias* to the Apostleship, gaue Orders of Deaconship to *S. Stephen* and others, and formed the first infancie of the Gospell of Christ; So that Sion, by birth-right and eldership, carrieth the honour of the Gospell, from all the parts of the earth. *Lex è Sione*. And it were no Solœcisme in Diuinitie, nor any violent straine to the booke of God, to say that the Temple of Ierusalem stood vpon Sion. For, though it was seated vpon *Moriah*, a lower hill; yet, was that *Moriah*, a part of the *daughter of Sion*, the issue, as it were, of hir wombe; because, in dependance and continuance, it grew out of Sion. *Sion and Ierusalem* (ioyne them both together; for,

for, by an easie coalition in Scripture, they may stand for one, (they differ but as mother and daughter, the vpper and nether Citty, *Mons Sion & collis eius*, a mount and an hillock) for salubritie of ayre, fertilitie of ground, munition of place, beauty of building, populousnes of inhabitants, (sowen with the seed of man and beasts) commodiousnes of situation, placed (as they write) in the vmbilike and center of the earth, the *miracle of the world*, the *Metropolis* of that land, the *Metropolis* (saith *Hesychius*) of all the miracles of God: *Gloriosa de te dicuntur Civitas Dei*: this Citty, Sanctuary, jewell, darling of God, princeesse and paragon of all the places vnder heauen, became (as the name of Sion importeth) *specula* and *speculum*, and such like, the watch-towre, beacon, mirrour, looking-glasse, terror, spectacle, parable, hissing to all the nations in the world, of more stupendious miserie, and consequently, (when the light of Gods countenance shone vpon it againe) of more insignious mercy, then the whole earth besides. They are harder then *stones* and

D rocks

Es: 31.

rocks, and viler then the *dust*, that the accursed serpent licketh vp, that heare of the *stones and dust of Sion*, and are not griued at them. The bowels of Scythians and Massagetes would be turned within them. A Citty so sanctified and dignified, posselt (I grant) at the first by the Iebusites, and vnder the name of *Iebus* well neere 500. yeares; but afterwards recouered and held by *Dauid*, and his line, almost 500. more, the strongest and stateliest pile of building that euer the eyes of the Sunne looked vpon, more, then the *Ægyptian spires*, or all the *Mausoleas* in the world; and then *ouer-turned, ouer-turned, ouer-turned*, as a man turneth a platter upside downe, by the proud Assyrian Monarch; and after the dead winter of that desolation, recouering a fresh spring, at the end of 500 yeares more, sackt and demolished by the Roman Conqueror; and (to lengthen the storie a litle farther) after all this, *Sæuitum in vulnera*, that they spared not the very ruines and fragments, but brake them downe to the ground, and sowed the whole

whole land with salt. And (to beare the rest company) that glorious Temple of *Salomon*, one of the goodliest limmes of that beautifull body, made for the eyes of God, and Angels, and Men, to contemplate vpon, worthy enough to denominate the whole City, as if *Hierosolyma* had the name of *ιερον Σολομων*; that, in honor wherof they exalted their tongues like trumpets, *the temple of the Lord, the temple of the Lord, this is the temple of the Lord:* and (to say no more of it, then God by his Prophet, Ezech. 24.) *Superbia imperij vestri, desiderabile oculorum vestrorum, super quo paueat, anima vestra*, the pride of your power, desire of your eyes, and feare of your soules; this temple (I say) in one thousand yeares, the same moneth, the same day, twice burnt downe to the ground; and after the Mount *Moriab*, whercon it was built, euened with the plaine, and the earth of it throwne downe into the valley of *Iehosaphat*, and brooke of *Kedron*; so that sooner or later, *foxes ran ouer the Sanctuarie*, saith *Ieremie*, Lam: 5. but *Ierome* goeth farther, there ran not a beast,

neither flew there a Fowle ouer the whole coast of Ierusalem, it was so dismall and desolate. And now lastly, abused to bee the cage of all vncleane birds, Satyres & Schrichowles to dwell in the parlors of it, I meane Saracens and Infidels: he that can heare or read these things, without mone and compassion, I shall say his bowels are harder then the anuile the Smith smiteth vpon: therfore there was reason enough to cry, *Tu misereb: Sion*, Thou shalt haue mercy vpon *Sion*.

The rather for the reasons sake that followeth, *quia tempus miserendi eius*, because it is time to haue mercy vpon hir.

quia tempus.
5.

Time yeeldeth a strong perswasion; when the time is past, *perijt spes nostra*, our hope is gone. *τι ουτως διδασκαλον*; (say they to the Ruler of the Synagogue, 5. Mar.) Thy daughter is dead: the time past. Master, if thou hadst beene here, my brother had not died (*Martha*, 11. Ioh.) now he is dead and buried: the time past. *Nos sperabamus*, wee hoped it had beene *he that should haue redeemed Israel*, hee is now dead three dayes sithence (the two Disciples *Luc. 24.*)

Luc. 24) the time past. I say it is a strong perswasion that floweth from time: and it is as strongly enforced in my text, nayle after nayle, driuen home to the head. *Time* and (by apposition) *time* againe, and (at the period and full poynt) *appoynted* time, and time *come*: that is to say, time and season of time, and season of season: or time, and opportunity, and necessity of opportunity, and extremity of necessity, and the very dregs and setting of extremity: the *punctum*, the *nunc*, the moment and indiuisibility of time. *Tempus faciendi Domino*, now or not at all.

When I see the Spirit of God in the mouthes of these suppliants, pressing so strictly and punctually, I say not the circumstance, but the *instance*, which indeed is the substance of time, *instante*, *instantius*, *instantissime*, againe and againe, and neuer often enough; time treading vpon the heele of time “& *incandescit eundo*, it gathereth strength by going; but that the sickle of time, which cutteth all things, threatneth to clip the wings of my speech, how would I vrge vnto you in
all

*Tempus, tem-
pus statutum
venit.*

all your weighty affaires, the presentest
 presentation and pursuit of the very fore-
 lock of time? Will you show mercy to
 Sion, giue helpe to the helpelesse? *Marke*
not the winde, you shall neuer sow then, obserue
not the clouds, you shall neuer reap. Say to your
 selues, *It is time, yea time, the appointed time is*
come. Momenti transit°, anni transit°, æui transit°
est: Once lost, and euer lost. Will you
 shew mercy to your soules, by repenting
 your sinnes? Deferre not from day to
 day; *Deterior posterior dies*, the longer, the
 worse. Say to your selues, *It is time, yea*
time, the appoynted time is come. Καλὸν οὐ καλόν,
 good is not good, mercy is not mercy,
 that commeth not in time. *But, as a messe*
of meat set vpon a graue, where the dead is
 no whit the better for it.

It is thought, by many learned Scribes,
 that this Psalmc was fitted for the mouths
 of the Iewes, in the captiuity of Babylon.
 When the seuenty yeeres, mentioned Ier.
 29. were neere their expiration. This time
 they calculated, and pitched vpon exact-
 ly, out of the *Ephemerides*, and Booke of
 God, that could not deceiue them: and
 therefore,

therefore, by warrant from him, they pinch thus closely vpon the time: *Tempus miserendi, tempus* &c. They may boldly and safely do it, when God himselfe hath prefin'd a time. Otherwise, let no man presume to appoint his times, *quæ posuit in potestate sua*, (they are a part of his royall prerogatiue, who can cause the Sunne to stand still, and double the day, to bring his worke to an end) nor tye him to canonicall houres, and atomes, and puntilio's of time, *tempus, tempus, statutum tempus*. It is a sinfull temptation. *Vos qui estis? Who are you, that tempt the Lord?* (when they fixed him a time of five dayes, to relecue the Citie of Bethulia, els to deliuer it vp to the enemy) *Binde not the counsell of the Lord, he is not as men, that he should be threatned*, with much to the like effect. *O tarry the Lords leasure, be strong, comfort your hearts, possesse your soules in patience, if the vision stay, stay with it, hope euen against hope: Nullū tempus occurrit Regi*, is the priuiledge of an earthly King, much more of the King of Kings; who, when he is pleased to helpe, can doe it *in ictu oculi*, in the twinckling of an eye, and

Iudg. 8.

and *sub ictu gladij*, vnder the dint of the sword, as in the case of *Isaac*, when *manubrium ē manu*, God so forced the hest of the knife, in the hand of *Abraham*, that he could not smite.

2 Part,

I haue done with my former part, Gods part; the latter, which belongeth to man, followeth. *Quoniam placuerunt. For thy Seruants take pleasure in hir stones, &c.* It is but a second reason added to the former; that in effect was this: Thou shalt haue mercy vpon Sion, *because the time requireth it*. This latter importeth, but thus much: Thou shalt haue mercy vpon Sion, *because thy Seruants desire it*. It is both subsequent and subordinate to the other; for, the mercy of God in the former, is both the exemplary, and efficient cause of mans mercy in the latter. That is to say, God doth both lead the way, and giue grace to man, to extend his mercy. Therefore, where the vsuall reading is, *Tu exurgens*, thou shalt arise, and haue mercy; *Ierome*, out of the Hebrew, readeth transitively, *Tu suscitans*, thou shalt raise up others. He that brought water out

out of the rocke, and honie out of the stone, can wring mercy out of the heart of an enemy. *He made all them that led them away captiue, to pity them.* Man would grow wilde, and degenerate from nature, forget that he is a man, become a *wolfe*, a *Devill* to man; but that God keepeth him in tune.

Amongst these *Servants* of God, they ranke in the first place, *Cyrus* and *Darius*, Lords ouer men, but seruants to God, and (as a seruant is defined by *Aristotle*) his liuing Instruments, to doe their Masters will. Thus God speaketh to *Cyrus*, *Esa. 44.* *Thou art my shepheard, and he shall do my desire. He shall say to Ierusalem, Thou shalt be built, and to the Temple, thy foundation shall be surely laid.* The story is very strange, in the booke of *Esdras*, the first and sixt Chapters especially, and shall be opened amongst other bookes, at the day of the Lord, against many beleeuers: that a paire of out-landish, and heathen Kings, should not only giue leaue to the Iewes, to returne to their Countrey, and build both their City and Temple, and restore them their vessels

E and

*Thy Ser-
uants.*

Esa. 49.

and iewels, that had beene taken from them; but allow the expence of their building, out of their owne reuenues, and supply them beside, for sacrifice and sweet odours, with a checke to all their aduersaries, *be yee far from thence*, and a peremptory decree, that whosoever should alter that sentence, the wood should bee pulled downe from his house, and he hanged therevpon, and his house made a draught-house. And lastly, a direfull imprecation against all Kings and people, that should put their hands to alter, and destroy the house of God in Ierusalem. *Erunt Reges nutritij tui*, was Gods promise, Kings shall be thy nursing fathers: here is much more, *Nudauerunt lamie mammam*, Euen Dragons draw out their breasts, Lam. 4. when the people and house of God, suck milke out of the breasts of Gentiles.

Others fall lower a degree, to *Nebemias* and the rest, that were the Princes of the people, and had the cheefe charge of the worke.

We may knit vp the sheet at the foure corners, and include in the name of seruants,

uants, without difference, high and low: there being no soule in the world, that hath giuen his name vnto God, and subscribed with his hand, *Ego Domini*, Esa. 44. whose sparke of religion and piety, is not quite put out; but the dilapidation of any of Gods Oratories and Sacraries, his *Heauens vpon earth*, goeth to his heart like swords; nor, can hee behold with dry eyes, the destruction, or despight done to his sacred Inheritance. They that can brook it with patience, God shall one day say vnto them, by the words of *Obadiab*, *Tu quasi vnus ex eis, thou art one of them.*

The short is: *thine aduersaries rore in the midst of thy Congregation, and set vp their banners for tokens, and breake downe the carued worke, with axes and hammers.* The Atheist accounteth the houses of God, common and prophane, like other houses, maketh lay-stals and dung-hils, where their site was, and turneth them into stables for horses: (the stories of the Churrh are full, and England is not empty of them) but *Seruitui*, the poorest seruant in the house of God, that heweth wood, and draweth

Psal. 74.

Are pleased.

water to the Campe, is better affected.

Placuerunt seruis tuis lapides, what heare I? take they pleasure in the stones of Sion, are they delighted with it, *there, there, thus would* wee haue it? No; but euey the least remembrance, representation, remnant of Sion,

“Reliquie Danaum atq; immitis Achillei,
That commeth into their eye, doth them good; as when *Dorcas* was dead, Acts 9. they shewed the garment and coats, that shee had made, to mooue affection: the sight of the very *crums*, that fell from the temple of Ierusalem, is a kinde of refreshing, and giueth contentment vnto them. A man is pleased with the picture of a dead friend, sith hee hath no better,
“sic vultus, sic ora ferebat, thus hee looked. Their affection liueth not, dieth not with the fortune of Sion, They loued her in prosperity, they loue her euen in misery,
We wept, when we remembred thee, ô Sion: and, if I forget Ierusalem, let my right hand forget hir cunning. And so did the Ancients, that had liued to see the beauty of the former temple, and saw the vnlike foundation of the
the

the new — “*simulataq; magnis Pergama*,
Weepe in remembrance of it.

Esd. 3.

They take not pleasure in the *stones*, for what they are, but for what they haue beene, sometimes the chosen materialls, and now the disiected and dislocated members of those glorious edifices “*quorum pars una*, whereof they had beene a part in their younger and flourishing dayes. And to speake plainly, they delight more in the *stones* and sheards, the very shadow and ghost of Sion (if I may so say) then in the standing houses, stateliest palaces, and whole body of Babylon. Hir *dust* is better vnto them, then their gold, and euery the meanest *stone*, that was but a dore-keeper in the house of the Lord, lay but vnder the threshold of it, is *πλύτμος λίθος* to them, a precious stone, far beyond the Saphyrs and Diamonds of Babylon. Thus did that great *Constantine* kisse the eye of *Paphnutius*, which the tyrant had caused to be digged out. He tooke not pleasure in the wound and deformity of it “*cui lumen ademptum*, but because it had beene the orbe and circle

Euseb.

Pitty.

cle of that eye, which stood in the head of so glorious a Confessor, as *Paphnutius* was. The later word of my text maketh all cleare. *Miserentur pulueris*, they so take pleasure in the *stones*, that they pittie the dust of Sion : and where there is pittie, which maketh *miserum cor*, a wofull heart; there can be no pleasure. *Complacentia* in the first part, but *displacentia* in the last.

Some read *placuerunt lapides*, take pleasure; some *diligunt*, loue: both commeth to one; for *Amor* is *complacentia*, Loue is a contentment. It is *affectus unionis*, desireth vnion; as the hearts of *Jonathan* and *David* were knit together: *Currit per desiderium, requiescit per gaudium*, saith S. Austin. Desire maketh it run, and delight maketh it rest. Thus far is *Complacentia*, all is well. *Soror amoris dulcedo*. Loue and delight goe together. But is there any danger of losing what I loue? I feare; doe I lose it indeed? I grieue; doth any hinder me? There is anger: is any a corriuall? There is *jealousie*: doth any violate or wrong it? There is *revenge*: doth any mishap or miscariage betide it? There is *pitty*: *In amore hac insunt*

insunt omnia: and then it commeth to passe, that *cor meum sicut cera liquefscens*, mine heart in the midst of me is like melting waxe. *Saluiamus* rightly fitteth me; *Amor, quid te appellem nescio: bonum an malum, dulce an asperum, suaue an injucundum?* *Ita enim utroq; plenus es, ut utrumq; esse videaris.* Loue I know not how to terme thee, good or euill, sweet or sowre, pleasant or vnpleasant. For thou art so full of both, that thou seemest to be both of them.

Saluiamus in Epist.

In summe, where there is loue, there, vpon any misfortune, will be pittie; and wherethere is pittie, *plus quam afficit, facit*, it puleth not in the bosome alone, and spendeth it selfe in affection, but breaketh forth into action, and will lend an helping hand. I haue done with my text: *Thou shalt arise and haue mercy vpon Sion: for the time to fauour hir &c.*

I come not on a common message vnto you; nor is my Sermon a Sermon of course. I may say, as Act. 15. *Moyfes hath them that preach him in your Citty of old time* *xpi mōi oisicator*, euery Sabbath day, out of this chaire: Moyfes or Christ, Law or Gospell without

Application.

without faile. You may see there is more then so, by discerning the face of the skie. When euer did your *Sunne*, since his first arising amongst you, stand still in your Gibeon? the person (I meane) of your King, vouchsafe to be a part of your audiorie in this place, (with that glorious *starre* that followeth the *Sunne*, and the whole *host* of our heauenly firmament about him; with so many thousands of foules besides, *seeking the face of their Ruler*, as I say not but in a triumph or show where they come to gaze, or along the streets in trsine and succession, there haue beene more, but in a garland and ring of an audiorie coucht together, neuer haue more beene scene) till this day? A part of your audiorie, did I say? Yea, and a principall part of my simple oratorie, such as it is: He laid my foundation for me, and set me my patterne (as God did *Moyfes* in the Mount) to worke by.

The truth is, my text was not taken but giuen me, though not by a voyce from heauen, as that of S. Austins, *Tolle lege, tolle lege*; yet by a voyce from earth, that is

next

next to heauen. So that with allusion to the place, and some easie alteration, I may say, as Christ vnto Peter, Ioh. vlt. *When thou wert young, thou wentst at thy pleasure, and girdedst thy selfe, but now thou art old, an other shall gird thee*: So had my manner euer beene aforetime, to open the volume of this Booke, and goe through the fields of the old and new Testament, plucking and rubbing such eares of corne therein as I best liked, making choice (I meane) of my text, and buckling my selfe to my taske, at mine owne discretion; but now I am girt and tied to a Scripture by him, who as he hath most right to command, so best skill to direct and appoint the best seruice I can.

It is not a twelue-moneth sithens (it wanteth but a fortnight of it) that in the greatest assembly and confluence, for number & state (since that of that euer-admired 88, when the honor was done to this Land, that the Lord sold *Iabin* and his strength into the hands of a *woman*, and that *woman*, then whom *maior non sar-rexit*, a greater neuer arose (to vs) amongst

Judg. 5.

all our daughters of men, called vp hir selfe and hir people to a solemne and publicke thanksgiuing, *Vp Deborah, arise and sing, I my selfe will sing,* (Shee did it at the Church dore, as also did our gracious Soueraigne) *vp Barak*: and they offered their joynt sacrifice of praise to God, vpon this the most eminent and conspicuous Altar of the Kingdome) I say, not a twelue-moneth sithens, that I recommended vnto you, and we both vnto God, the case of our absent and sicke Soueraigne, the incense of our prayers and prailes, like a sweet perfume, ascending and preasing thick into heauen for his recovery at that time.

Then was the subiect of my speech a *Sion*, a mount, *excelsis excelsior*, a fort, the forresse and bulwarke of this Iland, a temple, but of an other kind, (*destroy this temple*, said Christ, he meant it of his bodie, and) I meane the bodie of the King, a building not made with hands, but shaped of flesh and bloud; nor so mortally funke and fallen downe to the *stones* and *dust*, as this *Sion* was, but with the long siege & strong impression

impression and assault of as furious, tyrannous, and predominating a sicknesse, as euer was, that mercilesse Monarke against *Sion*, which had amassed together the forces of many diseases into one, so battered and shaken, that it was high time to cry to him, that hath *the keyes of life and death*, *Tempus miserendi eius*, it is time to haue mercy vpon him, *yea the appointed time is come*. We cried, *tanquam anima vna*, as if there had beene but one soule amongst vs all, and God heard vs from heauen, and I trust that *Sion*, of whom I speake, who is now come to pay his vowes in the midst of his people, will neuer forget it.

I am now to speake vnto you, from Him, and in His name, of an other *Sion*, (neerer by far then that in Iudæa, we are vnder the bower of it) a literall and artificiall *Sion*, a Temple without life and motion, yet of a sickly and crazie constitution, sicke of age it selfe, and with many aches in hir joynts, together with a lingring consumption, that hath long lien in hir bowels, the timber in the

F 2

beames

beames whereof cryeth, *I perish*, and the stone in the walles answereth no lesse, and part is already moultered away to stones, part to dust : and (that which is more) symbolizing with that other *Sion*, not onely in hir fates and casualties, but in the very returnes and revolutions of those fates. After hir first building (which was 600 after Christ) about 500 yeares, salted with fire, sacrificed to the anger of God, with no small part of the City ; and being raised as a Phoenix out of those first ashes, betwixt 4 and 500 more (twice in a thousand yeares) touched with a *serp*, from an invisible hand, a *Cole from the Altar* of God, that was neuer blowne, which wholly consumed the crest and verticall poynt, the top and top-gallant of it, and so scorched and defaced the rest, that euer since that day, it hath remained valetudinary & infirme, rather peececd out with an ordinary kind of phyficke of but needfull reparation, then restored to the sound plight it had before time.

For this *Sion* is my comming ; to
which

which I ran not of my selfe, I durst not presume so far; but was *sent*, as the Baptist before the face of his Master, *the voyce of a Cryer*, only to prepare the way, the marrow of perswasion is behind. Or, as *Gebezi*, the seruant of *Eliab*, who was *sent before*, with *the staffe* of the Prophet, to lay vpon the *dead childe*, but could not *reouer life* in him; it is not the staffe, the reede in my hand, the strength of my tongue, that can put life into this dead body. But, when my *Master* himselfe shall come, and *stretch his body vpon the body*, afford his owne bodily presence, and set himselfe to the worke, *lay his eyes vpon the eyes*, view the lanthorne and windowes, and *his hands vpon the hands*, marke the pillars and pinnacles, and make it his princely care, that euery seuerall decayed part, may receiue some comfort: and lastly, apply his eyes to your eyes, and (that which is more) his mouth to your eares, which cannot resist the power of his wise & religious charmings, then if *the Childe neese not*, if the Church go not vp, there is little hope.

I would to God you would look with

your owne eyes, they are the trueſt wit-
neſſes. The eye that beholdeth theſe ru-
ines, and adiureth not the heart, to yeeld
ſome help, what metall is it made of?

βλέπετε πάντα πάντα; ποταμοὶ λίθοι, ποταμὸς οἰκοδομαὶ; See
you all theſe? What ſtones, what buil-
dings? marke them well; They were, at
the firſt, in the Heptarchy of this Land,
the worke of a King of Kent. (That o-
ther at the Weſt end, & this, *Σύγχρονα*, much
about a time.) And, after their firſt com-
buſtion (I told you) founded anew, and
brought forwards amaine, for twenty
yeeres ſpace, by *Mauritius* Biſhop of Lon-
don; in that amplitude and dimension,
wherein you now ſee them, (for hee was
immodicus animi, of a large heart, and there-
fore intended a large worke) and twenty
yeeres more continued by *Beaumor*, that
next ſucceeded him. That, as they of
their Temple, *forty and ſix yeares was this
temple in building*. Io. 2. So may wee ſay of
this, it was in building forty yeeres, during
the fitting of two Biſhops, yet far from
finiſhing. Diuers Biſhops of this See (that
indeed had a ſea to our ditch) in proceſſe
of

of time, some enlarged it with building, some enriched it with reuenue, some with treasure and stocks of money, some with priuiledges, some with one thing, some with another: and it was not the least good of him, that bought in the houses round about, and layd out this (*Campus Martius*, shall I say?) *Campus pacificus*, wherein you haue so large and commodious a roome, to heare the tydings of peace. Now, I aske againe, Doe you see all these? What stones, what buildings now? *Lapides clamant*, the very stones cry out after you; out of the mouthes, of these infant and speechelesse creatures, hath God ordained strength; there can bee no stronger eloquence, to affect the minde, then what floweth into the eye, from the fissures & maimnes, which euery corner of the Church yeeldeth. When the body of slaughtered *Asabel*, was left in the high-way side, there was not a man, which came by, but stayed. When *Jacob* had the sight of the bloody coat of *Ioseph*, he mourned, and would go downe into the graue after him, would not bee comforted. The shewing of *Cæsars* bloody robe

2 Sam. 2.

Gen. 37.

robe in the market-place, set them all in a tumult. I shew you the outward weeds, and, as it were, the tattered rags & relicks of a wounded, bleeding, dying Church, falling so fast to a plaine *anatomy*, & *σκελετον*, that if to the malice of time, which deuoureth his children, I meane, all temporall things, and that *viui comburium*, burning of it in the life and liuely-hood thereof, which hath set so many brands of disgrace vpon the whole face of it, you adde the neglect of a few yeeres more, *euen Saul amongst the Prophets*, euery one of meanest capacity and fore-sight, may bee able to diuine, *Non relinquetur lapis super lapidem*, not a stone shall bee left standing vpon a stone; but all will downe: which that *Deus tutelar*, Protectour and Patron of this noble City of yours, forbid. You might then change the name of your City, and call it, as the wife of *Phineas* called hir sonne, when the Arke was taken, *Where is the glorie?* It is a fire in my bones, and I cannot suppress it, to speake a little of the honour and happinesse of this Iland, whether for nature or grace. They called Sicily

1 Sam. 4.

Sicily the barne of Rome; and Ægypt, for the fatnesse of Nylus, the barne of the world. Is there a barne, a *Canaan* in Europe, if this Iland be not? I know how proudly they write of Italy (for there, if any where, is the chaire of pride, and throne of Sathan himselfe) *Quod far conferam Campano? quod triticum Appulo? quod vinum Falerno? quod oleum Venafro? nonne arboribus confita, ut tota pomarium videatur?* What corne, or wheat, or wine, or oyle, like to that in Italy? doth it not all thorowout, looke like an Orchard? They may doe well to match it with *Eden*, the *Garden of the Lord*, -- "*Non equidem invideo*. I dare not be proud of our Countrey (I am sure it is too good for vs.) There is a *worme at the root of the gourd, sinne at the doores*, that can marre all in an instant. But standing and stated, as it is, for all the most naturall and necessary commodities, of rayment and nourishment (*& habentes alimenta & quibus tegamur*, sayth the Apostle, let vs be content) I may terme it (within hirselfe) the very Signet and *Benjamin* of Gods right hand, no Countrey beyond it. And what we want from
G abroad,

1 Tim. 6.

abroad, God hath made *us* a way in the sea, and a path in the mightie waters, to bring it in, Ela. 43. And yet after all this, may she say, *Dedisti letitiam in corde meo. Thou hast put more gladnesse in my heart, then their corne and wine* can possibly giue them. For wee haue a golden candlestick, a glorious Church, wherein the light of the Gospell shineth (which is the true *Nylus* of all our happinesse, and they want it abroad) and she, as a *Sanctuarie* and City of refuge, openeth her lap, to receiue forraine Churches. Neither haue wee a King, like that *new King in Ægypt, that knew not Ioseph*; but one that walketh in the steps of hir beautifull feet that trode before him, and is a *Nutritius*, a tender Nursing-Father to the Church; not onely our owne, but those that sojourne amongst vs. These things layd together, was there euer Iland in the world (as *Herodotus* telleth vs) that had *Kewish* to name, by reason of the fairenesse and goodnesse of it? Let her resigne, and bow to ours.

You may thinke it a digression; but to this end I speake it. If England bee the
ring

ring of Europe, your City is the *gemme*.
 If England the *bodie*, your City the *eye*; if
 England the *eye*, your City the *apple* of it.
 Here is the *Synopsis*, and Summe of the
 whole Kingdome. Here the distillation,
 and spirits of all the goodnesse it hath.
 Here the Chamber of our Brittish Empire.
 Here the *Emporium*, principall Mart of all
 forraine commodities, & Staple of home-
 bred. Here the Garrison, and Strength of
 the Land, the Magazine and Store-houle
 of the best of Gods blessings. Here (if in
 any place) are the woodden wals, and
 gates of iron. With you is the *Tagus* and
Pactolus, the riuer that runneth with gold.
 You haue the body of the King, the mor-
 ning & mid-day influence of that *glorious*
Sun; others parts haue but the euening.
 His houses of mansion and station are
 round about you. You, of all others, are
 neereſt the heart, for care and protection
Here bath the Lord ordained a lanthorne for his
Anoynted. Here are the *throne*s of *Dauid*, for
 judgement; and the *chaire* of *Moyſes*, for in-
 ſtruction. *O fortunati nimium*: You haue
 the fineſt flowre of the wheat, and pureſt

bloud of the grape, that is, the choyce of his blessed Word, hath God *giuen vnto you,* and *great is the companie of the Preachers.* And what shall I say more? *Dies deficeret.* The day would forsake mee, to speake of all. Doth any City on the earth beare hir head high, for any one singular felicity? -- "*Tendimus in Latium.* I am once more in Italy. *Dites Venetiae* (say they) *ingens Mediolanum. superba Genoa, nobilis Neapolis;* rich Venice, great Millaine, proud Genoa, noble Naples, and -- "*Roma caput mundi;* Rome the head of the world. -- "*Contingat mea Roma mihi,* say I, giue mee London in England, which is as a Load-star to lead all the rest.

And yet for a warning in my way, that *reuelations puffed ye not vp, be not high minded, but feare.* Art thou better then No? 3. *Nahum. that was situate in many waters, and had hir rampart and wall from the Sea. Ethiopia and Egypt were her helpers, and it was infinite. &c. and yet she was carried away captiue.* Remember Sion. The pillars of Sion fallen downe, are monuments vnto vs to beware by hir falling, *Quia in alto posita, in*
sublime

sublime cecidit; shee stood high, and fell low. *Qui stat, videat ne cadat*, is S. Ieromes admonition vpon these words. Your siluer is not so pure, but it is mixt with drosse: your best not so good, but it hath much bad with it. But I leese my way. When I come to reprove sinne, I shall sowe no pillowes. I am now to present before your eyes the glasse of your honours. Your Citty hath beene anciently stiled *Augusta*. *Cesar* had to name *Augustus*, (saith the story) *quia natura hominis amplior*, because he was more then the nature of man. It may be your Citty was more then other Citties. I am sure it had not that amplitude and maiestie it now hath.

Not to weary mine eyes with wandering and rousing after priuate, but to fixe vpon publicke alone, when I behold that Forrest of masts vpon your riuer for trafficke, and that more then miraculous bridge, which is the *communis terminus*, to joine the two bankes of that riuer; your Royall Exchange for Merchants, your Halls for Companies, your gates for defence,

fence, your markets for victuall, your aquæducts for water, your granaries for prouision, your Hospitalls for the poore, your Bridewells for the idle, your Chamber for Orphans, and your Churches for holy Assemblies; I cannot denie them to be magnificent workes, and your Citty to deserue the name of an *Augustious* and majesticall Citty; to cast into the reckoning those of later edition, the beautifying of your fields without, and pitching your Smithfield within, new Gates, new Water-workes, and the like, which haue beene consecrated by you to the dayes of his Maiesties happy reigne: & I hope the cleansing of the *Riuer*, which is the *vena porta* to your Citty, will follow in good time. But after all these, as Christ to the young man in the Gospell, which had done all and more, *Vnum tibi deest, si vis perfectus esse, vade, vende*: so may I say to you. There is yet one thing wanting vnto you, if you will be perfit, perfit this Church: not by parting from *all*, but somewhat, not to the *poore*, but to God himselfe. This Church is your *Sion* indeed,

Matth. 19.

deed, other are but *Synagogues*, this your *Ierusalem the mother to them all*, other but daughters brought vp at hir knees; this the Cathedrall, other but Parochiall Churches; this the *Betbel* for the daily and constant seruice of God, other haue their intermissions, this the common to you all, and to this *doe your Tribes ascend* in their greatest solemnities; others appropriated to seuerall Congregations, this the standart in the high rode of gaze, others are more retired, this the mirrour and marke of strangers, other haue but their side lookes; finally, this vnto you, as *S Peters in the Vatican* at Rome, *S. Marks* at Venice, and that of *Diana* at Ephesus, and this at Ierusalem of the Iewes; or if there be any other of glory and fame in the Christian world, which they most ioy in.

You haue opened your hands, and filled with your blessing (a blessing of this kinde *εὐλογία λογίας*, they are both the Apostles words, 1. & 2. Corinth.) many Churches both at home and abroad. *S. Albans*, and a number besides, looke with

1. Cor. 16.

2. Cor. 9.

Gen. 27.

1. Tim. 5.

with a chearefuller countenance through the oyle of your goodnes. Your English Colonie in Virginia (I named hir the little sister that had no breasts) hath drawne from the breasts of this Citty and Diocesse a thousand pounds towards hir Church. The Churches of *Prague* & *Franckendale*, though of an other bloud, nothing of kin to you, (the latter, I confesse, the maiden and primesuite of *Hir*, that in all respects of grace and accomplishment is the *prime Lady of Europe*, the other a meere stranger at that time, the present condition of things not then suspected nor dreamt of) haue both had an offering of a *faire eye* from this honourable Citty. Now (as *Esau* to his father when *Iacob* had beene before him, *Numquid non reseruasti, Num vnam tantum?*) haue you not kept one blessing in store? or had you but one blessing? or haue you forgotten the old rule, *Charitas à domo sua*, that Charitie beginneth at hir owne house? or will you be marked with those the Apostle speaketh of, which *prouide not for their owne*? Or will you begin
at

at your owne houses indeed, and there build like *Xerxes togati*, seele your chambers with Cedar, and paint them with Synoper, 22 Ierem. that when you haue done, you may walke in the tarras of them, and say, *Is not this great Babel*, which I haue built, for the honour of my name? But as for the house of the Lord, with those 1. Agg: *Nondum tempus*, the time is not yet come. *Nunquid tempus vobis est?* read forward, it is a fearfull place, and stingeth like Scorpions. *Ponite corda vestra super vias vestras*. Consider it wisely: you eat and are not satisfied, &c. What is the reason? *quia domus mea deserta*, & *unusquisq; festinat in domum suam*, because mine house lieth desert, and euery one maketh haste to build his owne house. Or is no man smitten at the heart, as *Dauid* was, 2. Sam. 7. Behold I dwell in an house of Cedar, but as for the Arke of the Lord, it remaineth in medio pellium, in the midst of curtaines: Or these houses of clay, which we beare about vs, and are in medio pellium indeed, in the midst of skins, shall we garnish and trim on the outside, like painted sepulchres, whi-

ted walles, gilded potsheards, *Ægyptian temples*, that scarce haue an *Arke*, a good soule within them, but some *Monkey* or *Cat* or *Crocodile*, or the like; and that in so garish and strange a fashion, that that which was opprobrious in former dayes, is prodigious in ours, - "*Iuvenes ut fœmina compti*, a man trickt like a woman; a shame then, - "*Iuvenes & fœmina tonsi*, a woman trim'd like a man, a grace now: *Quid androgynus?* (saith Tully) what is a man-woman, woman-man? *nonne fatale monstrum?* Shall all this be done, I say, and shall this house of the Lord, *the place where his honour dwelleth*, drop downe by peeces, and leaue a memoriall against vs of senselesse indevotion to succeeding ages? O yee the *liuing stones*, and reasonable *Temples of the Holy Ghost*, breath vpon the chill faces of these dead and disfigured ones, euen for kinred sake, the spirit of life and refreshing, *renew their youth as the Eagles*, take off their *filthy garments*, as they from *Ichosuah*, Zach. 3. and giue them a *change of raiment*; and (as God spake to his people, Malach. 3. *Bring in, that there may be*

be meat in my house, and proue me) bring in,
 that the house of the Lord may but sub-
 sist and stand, and proue him, if he will
 not open the windowes of heauen, and
 powre downe his blessings vpon you.
Goe vp to the mountaines, Agg: 1. bring wood
&c. doe but begin the worke, lay but a
stone of it: shall I euer distrust the pro-
vidence of that God, that is A & n, the
beginner and finisher of euery good worke,
that giueth both to will and to doe, whose Spi-
rit bloweth where it pleaseth? who when he
 gaue order for the building of his Taber-
 nacle, the charge was no more but this,
Euery one that is willing, whose heart eucoura-
geth him; and they brought in so fast,
 men and women, that *the workemen came*
from their worke, and told Moyfes, there
 was too much, and a *proclamation was made*
in the Campe to bring no more, Exod. 36.
 And when stufte was to be prouided for
 building the Temple, *David* left it at large,
Who so is willing to fill his band, 1. Chron. 29.
 and both King, Princes, and people offered
aboundantly and willingly; in so much that
David, for himselfe and them, giueth
 H 2 thanks

Exod. 35.

thanks to the Lord in this forme, *Who am
 I, and what is my people, that we should offer thus
 willingly?* and when Iosias repaired the
 Temple, 2. Reg. 22. the money is deliue-
 red into the hands of the workemen, and
 no accompt must be taken of them:
 why? because they *did the worke faithfully.*
 And when *Julian*, that broken bow, & grace-
 lesse Apostata, to elude and falsifie the
 word of our Sauour, *Non relinqueretur lapis*
 &c. gaue them money from his owne
 coffers to build their Temple againe, they
 were so zealous to the worke, that they
 made them mattocks and spades of sil-
 uer, and the women bestowed their
 jewels towards the charge, and bare out
 the rubbell and earth in their bosomes?
 There is not a soule that feareth God, but
the zeale of Gods house will euen eat it up.
 Many a true hearted *Areunah* will offer his
 land to build the Altar vpon, and his
 oxen for sacrifice, and his plough-timber
 for fire. The rich, of his superfluitie will
 giue the more; the poore, will giue a mite
 euen out of his penurie. The living will
 send their goodnes into heauen before
 them;

them ; the dying will be carefull to take it along with them : and (I perswade my selfe) there will not be a Will made, but God shall haue a legacie, Christ a childe's part in it. Euen *Iudas* himselfe that hath well thriuen by the worst meanes, will out of remorse of conscience, *πίπτει τὰ ἀργύρια*, cast downe his filuer in the Temple for the Priests to dispose of.

Math. 27.

For this great and glorious worke doth your great and gracious Master come to speake. I haue drawne with my cole before him, the colours of life and grace are in his lips, where *sceptrum & ple-*
strum, authoritie and eloquence will kisse each other, and the tongue of a King, like the harpe of *Amphion*, draw stones to the building. It hath euer beene the care of religious Princes to build and beautifie Churches. Great *Constantine*, the *Noah* and father of the new Christian world, after that flood of bloody persecution, in founding the *Lateran* (then the *Constantinian*) Church, bare 12 baskets of earth vpon his owne shoulders: I spare the rest, stories are fraught with them. I re-
ceiued

2. Reg. 5.

ceiued it in a message (amongst other enlargements and perswasions of his Royall spirit) from our religious *Constantine*, that he would be contented to doe a penance, and to fast with bread and water, so this Church might be built. The request is not harsh, cannot be grieuous to any, but (as the seruants to *Naaman* their master, *If the Prophet had commanded thee a great thing, shouldst thou not haue done it? how much more when he saith, wash and be cleane?*) so when the King shall request no more, but build & repaire the Church, and your honour together?

Q. Curt.

I say, when the King shall request it. You remember what *Paul* wrote to *Philemon*, *though I haue great authoritie to command thee that, that is meet, yet out of loue I rather entreat*, τοῦτο αἶν, being such as I am, I *Paul* the aged, &c. Hee that hath the ball in his hand, and commandeth farre and wide, yet layeth downe (as it were) his Crowne, and stoopeth to entreaty, *Cetera imperavi vobis, hoc vnum debiturus* (as *Alexander* to his souldiours) commanding in other matters, beholding in this. And τοῦτο αἶν being

being such as he is. One that hath kept
the fire upon your Altar yet burning, (I trust e-
 uer shall) I meane, that hath nourished the
 Gospell of peace, and gouernment of
 peace, and liberty, plenty, prosperity the
 daughter of peace, amongst you to this
 day. One that hath filled you with such
 hope at home,—“*Quantus in ore pater radiat?*
 What a Father, what a Sonne? and such
 honour abroad, I wish I were worthy to
 blason it.

Τοῖς πρὸς αὐτὸν, such a King entreateth, that as
 these seuentene yeeres of his raigne, haue
 been honored & priuiledged with more
 exemplary and spectable workes, in your
 City and Suburbs (I named not the Char-
 ter-house) in Countrey and Vniuersities,
 where Libraries, Schooles, and Lectures,
 prouoke all Christendome to emulation,
 and some Colledges haue beene newly
 founded, euery Colledge almost hath
 cast his old skin with the Serpent, and
 gotten a new coat, then in so many yeares
 twice told (picke them where you will) of
 any his Predecessours; So the re-building
 of *Pauls*, may be the *Coronis* and Vp-shot,
 the

the Glory, Garland, and Master-peece to all the rest.

I am full as the Moone, and must speak to take breath, from the abundance of the heart, my mouth speaketh. *A great dore and effectuall is opened vnto mee.* I neuer spake in such an Auditory, neuer shall againe. But if euer I were in the Spirit (I trust Gods Spirit is in mee, and affecteth me thus to speake) I meane, transported beyond my selfe, now it is, to haue so many thousands of soules within mine eye, so faithfull and firme (I perswade my selfe) to God, his Anoynted, the Church, the State, as with their meanes and assistance, alliance and friends, are able and ready (to build a Church, shall I say? yea, and) to maintaine, and fight for the Church, to defeat all aduersaries it hath, and debell proud Antichrist himselfe. *Deum in uocem testem in animam meam,* I speake as I thinke, I see a *cluster and bunch of the grapes of Canaan*, the very first & best of the fruits, throughout the whole Kingdome. Now, you on the other side, *Behold your King. Ecce Rex uester. Hosanna, Hosanna, saue Lord, blesse Lord,*

Lord; blessed is he that is come vnto you, in the name of the Lord; and blessed, blessed againe, that comes in the name of the Lord, and with the Lords errand. Set it, as a scale vpon your hearts, that your King is so come vnto you. Such comings are not often; but like *Ludi Saculares* in Rome, once in an age, once in a Princes raigne, *Queene Elizabeth* once, and now your Soueraigne once. I hope I shall not sinne, in wishing that such comings were more often, -- "*Ex visu fit amor*. Such a people, in view of their King, and such a King in view of his people, banding their eyes to and fro, the one from the other, would be as the flowing and falling of waters, a reciprocall and enterchangeable motion of loue betwixt them. I know not what others thinke; but to mee, it seemeth worthy, to adde a *Rubricke* more to your Almanacke, and make a new *Holy-day* amongst you. The Pope maketh *Iubilees* at his pleasure, why not this a *Iubilee*, a yeere of extraordinary joy to your City?

I doubt not; but our Chronicles will

I

make

make report of this, to future ages. Some will bee so happy, to take the pencill in hand (none but *Apelles* should doe it) and describe the honour of this day. But will it almost be beleued, that a King should come from his Court to this Crosse, where Princes seldome or neuer come, and that comming to bee in state, with a kinde of sacred pompe and procession; accompanied with all the faire *Flowers* of his Field, and the fairest *Rose* of his owne Garden; an holy Congregation to bee called; his desires sanctified before hand, with prayer and preaching; and in the hearing of a world of people, to make a request to his Subiects, not for his priuate, but for the publike; not for himselfe, but for God; not out of reason of state and policy, but of religion and piety; no lesse fruit of honour and fauour, with God and man, accruing thereby to his people, then to his sacred Majetty? You that see it at the present, and can value and prize it, with all due circumstance and merit, haue cause to admire it.

I cannot conclude in a better time, nor
can

can I make a better conclusion, then a little beneath my Text, from the 18. verse *Scribentur hæc*, (there is your reward) *these things* (if you doe them) *shall bee written for the generations to come, and the children vnborne shall praise the Lord.*

Now the God of peace, make you perfit in every good worke, through Iesus Christ our Lord. *Hebr. 13.*

F f N f S.

The first of these is the
 fact that the number of
 cases of this disease is
 increasing rapidly.

The second is the fact
 that the disease is now
 spreading to other parts
 of the country.

The third is the fact
 that the disease is now
 becoming more fatal.

The fourth is the fact
 that the disease is now
 becoming more contagious.

The fifth is the fact
 that the disease is now
 becoming more difficult to
 treat.

The sixth is the fact
 that the disease is now
 becoming more common.

The seventh is the fact
 that the disease is now
 becoming more dangerous.

The eighth is the fact
 that the disease is now
 becoming more prevalent.

The ninth is the fact
 that the disease is now
 becoming more widespread.

